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182 dollars. That's his kids. He's got maybe five kid. Each put up one hundred dollars. *He figger*
185 *he gonna take whole Hyland River*. Old Kean put up one hundred fifty dollars. My brother
224 put up ten dollars. They say from Lower Post three thousand dollars going." The imputed
156 motive of Old Chief (which we have italicized) is significant, since it points out the lack of ingroup solidarity and the self-centeredness of the individual. Old Chief received his designation from white men and should not be regarded as an executive whose legitimacy was derived from the native society.

185 Today only unorganized and diffused traces of social ideologies are encountered. All of
182 these emphasize better governmental care of the Indian and consist mainly of pleas and complaints which never achieve a stage where they are implemented by action. Interest was shown toward a Canadian Commonwealth Federation (C. C. F.) organizer who came to Lower Post in 1945. Old Man, who heard of the man indirectly from John Kean, spoke approvingly of the "new government" and thought it would "do something" for the Indian.

571 Interpersonal antagonism characterizes most of the relations of men in the area and is
521 even the most prominent feature of interpersonal relations within a tribal district. Despite
157 the ideal attitude commanding a person to mind his own business, the common expression of this latent hostility is through malicious gossip and backbiting. Such expression, however, is confined to good friends and older men who are not apt to carry the calumnies back to the subjects. Young men and most women show a strong and consistent reluctance to gossip or criticize, and it is only in an unguarded moment or during intoxication that their feelings are permitted escape. The careful control on the expression of hostility is related to the Kaska Indian's great fear of giving offense to people and thereby damaging his own reputation. Old Man illustrated this tactfulness abundantly. He felt that Old Lady Metka had to be given a good funeral for fear of otherwise offending her daughter, Lady Suza. Following the death of her mother the latter was received in Old Man's house as a temporary accommodation, but the old man soon regretted his action as he began to perceive that Lady Suza and her youngest son, Donald, were depleting his stock of grub. He was extremely reluctant however, to take any action that would give offense. Instead he complained to the ethnographer of his guests' eating habits and criticized young Donald's laziness. A large part of his resentment was expressed in the socially permitted form of tormenting the latter youth for his indifferent work habits.

578 The hypocrisy between even good friends is striking. Old Kean and Old Man had spent
571 a sociable evening drinking brew together and complimenting each other. Two days later
572 Old Kean criticized Old Man bitterly. He accused the latter of illegally trapping on both
157 sides of the Liard River, affirming that the other man had no right to cross the stream. Then he alluded to Old Man's long association with white men and implied that Old Man was beginning to think of himself as a white man. He ended up by branding his friend as "full of bullshit," that is, a liar. A few days later Old Kean aired his resentment of River Joe, whom he accused of trying to be the boss of the whole country. He fancifully threatened to put River Joe in jail.

Similar attitudes prevailed in the relationship of Old Man and River Joe. Together the two always appeared to be good friends, but behind the other's back Old Man was tirelessly

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are: drinking parties; participation in festivals, particularly the potlatch; music; dancing, and gambling. The less important informal recreational patterns, which we will discuss first, include: idling, conversation, humor, and visiting.

Informal. Idling is a feature not only of the summer period in Lower Post, when families may be seen gathered in the shade of the mission buildings or the traders' stores, but is also the pattern of the long winter evenings after the family has finished supper. Rarely are individuals seen loafing alone, the tendency always being for a man to seek company when he has free time available. People from more than a single family, when loafing in a group, tend to separate according to age and sex; the women and children gathering by themselves, the men lolling a short distance away. In such groups people often sit with their backs to each other with no thought of discourtesy. Generally the space separating individuals is not great; children cluster near the mother and the women, as well as men, sit in close proximity. In the evening idling in the center of town is often enlivened by the rough-housing and wrestling of boys and unmarried young men and girls. In winter it is sometimes accompanied by making figures out of a folded handkerchief or pulling string figures.

A special form of idling occurs when the community gathers on the river bank in Lower Post to watch the arrival of the boat from Dease Lake with freight and passengers from Telegraph Creek and Wrangell, Alaska. The boat is often heard when it is still out of sight, around the tongue of land dividing the Liard and Dease Rivers. News of its approach circulates quickly and soon the bank is lined with people watching the slow approach of the vessel as it ascends the river (Plate 11, c). The crowd is quiet but eager, these occasions marking one of the high spots of the summer stay in the post. However, the introduction of the Alaska Highway has probably deprived the event of much of its old time emotional appeal. Now families often idle in front of the restaurant facing the Highway, where the arrival and departure of trucks may be silently studied. It was in this setting that the ethnographer was reintroduced to his Indian friends upon his return to Lower Post in June 1945.

In the family as well as in other groups there is a relatively low value on conversation. While in American society interpersonal situations are mainly sustained by conversation, and any sign of its lagging is often a signal for the group to disperse, in the Indian community verbalized social interaction is of only incidental significance. A group is organized on the basis of the presence of its members. Thus Kaska social life is not characterized by loquacity. Even during visiting, conversation is intermittent, commonplace, and slight. Gossip, as already pointed out, is never expressed in large groups but is confined to conversations that include no more than two or three well acquainted individuals.

Kaska humor is neither richly developed nor subtle in its construction. The society boasts no *raconteurs* noted for their ability to tell a series of funny stories nor is there a large stock of jokes. Nevertheless, the people are always ready to laugh and a person like Old Man, who does not confine "talking fun" to drinking situations, enjoys considerable popularity.

Several functions of humor may be noted. A joke is often used to make light of a difficult situation, either one facing the humorist or a person present in his audience. Several examples may be given. When Nitla's wife sought to leave her husband in preference for the latter's brother, Nitla continued to live with the couple. The situation provoked Old Man

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picking up a slim volume containing a gospel. He solemnly crossed himself and spoke the Sign of the Cross in Kaska. His friends laughed riotously.

Customarily visits are never exchanged across sexual lines, but rather between members of the same sex. The only exception to this rule is the fact that an elderly man will sometimes visit a camp in which a mature woman lives alone. Men and women exchange visits throughout the day, but in Lower Post there was noted a tendency for a few women (including Mildred Lang and Marie Nolan) to limit their visits to after supper.

Like most sociability, pleasure in visiting comes from social proximity rather than from conversation. Although individual loquacity varies, in general people tend to say little during a visit (to the discomfort of white hosts!), the situation often resembling a roomful of disparate individuals. This constraint is lacking when members of a family visit together but grows more pronounced when comparative strangers from outside the tribal district pay a call.

Hospitality is not expected as the necessary response of a host toward a visitor. In fall or winter, when visitors have come to the winter settlement from a long distance, tea is generally asked for or poured by the guest from the host's everready supply. If a traveler has brought no grub, he may be invited to eat (he is always free to help himself should there be meat in the host's camp), or he may, without shame, ask for food. A family coming to visit for sometime does not depend on such hospitality but brings its own grub, meat, and blankets. Before this food supply has been exhausted the guests will probably be gone.

Visitors enter a house or tent without signaling although Indians usually rap before entering a white man's cabin or speak upon approaching his tent. Formalities do not always mark the end of a visit. While some men have adopted the white pattern of calling a farewell, most people ignore this nicety and silently take their departure. A certain etiquette marks a visit which is directed toward making a request or borrowing something. Upon entering the house, the visitor stands quietly for a few minutes, perhaps paying attention to the host's children. Then the business matter of the visit is stated and when it is settled, departure is in order. If the call is made in order to return a borrowed object, like a plate, the guest always remains for several minutes after the transaction has been completed.

Formal. Beer or wine is generally made, or liquor purchased, with the intention of sharing it with close friends at a drinking party. A man is always host at such parties, which may be held in a tent or cabin or, for safety from the police, in the brush a short distance away from Lower Post. Guests are usually limited to members of the host's tribe, who have been selected by factors of reciprocity and congeniality. Occasionally a white man joins an Indian beer drink. Solitary drinking is unknown, if beer, wine, or liquor is available in quantities of a quart or more.

Everyone drinks from the same cup. The host dips the cup into the liquid (which is never strained) and hands a helping to each guest. In the case of bottled liquor, the bottle is passed around the company starting with the host. Sometimes an after-shave preparation or hair tonic is mixed with beef-iron stomach tonic and a few ounces served to each visitor in a cup. With few exceptions an Indian drinker, man or woman, drains his cup without once removing it from his mouth. The style of slow drinking (that is, sipping interspersed with conversation) is referred to as "white man's drinking" and, although encouraged by a

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In contrast to the enthusiasm invested in the preparations for the party, there was very little emotional display at the meal itself, and several signs were observed of people being ill at ease. Thus it was necessary for Louis Maza repeatedly to urge people to go into the house and eat. Except among some old men, there was little sign of gaiety or festivity. As each man filed into the building he removed his hat and silently took his place. Conversation during the meal was slight.

Plans to revive the old fashioned potlatch dance were not fulfilled. A number of older people were finally persuaded to line up and execute a few movements, but this behavior was not spontaneous and the embarrassed laughter of the younger folks apparently disconcerted the dancers.

After having eaten, the guests gathered outside the house where two fires were built against the chill of the evening. Five gallons of coffee were heating alongside one fire. Louis Maza several times distributed cigars and cigarettes around the two circles of guests as well as oranges to the children, who were enjoying a riotous time. After the dishes had been washed by the women of the Wolf sib, the guests reentered the house to retrieve their cups, plates, and tableware. Considerable confusion resulted in this distribution and many people were unable to find their own objects. Even Louis Maza lost several of his own utensils, all of which suggests that some people, who had not come with tableware, went home with utensils not belonging to them.

On the day following the potlatch meal, a number of Crow people returned to Louis' house where his wife and her sisters distributed packages of food, tins of jam that had never been touched, fruit, and cake left over from the party.

The second potlatch on July 13 was designed as a return party by the Crow moiety. Louis placed himself in charge of the preparations and was assisted by his father-in-law. The cooking and serving were undertaken by Dorothy Plover, her cousin, and the ethnographer, who was conventionally designated as a Crow. The food was cooked in the residence of a white trader and transported to the potlatch in Louis Maza's boat. In Louis' house it was kept warm on the stove. The potlatch this time began at one o'clock in the afternoon and was completed by six o'clock. Behavior held to the same emotional tenor that was described for the first party except that considerable amusement was furnished by the several white trappers who attended while intoxicated but who caused no trouble. No attempt was made to introduce dancing, although a social dance in Liard Tom's house was announced as a part of the festival and took place later in the evening.

Music. The only musical instruments played by the Kaska are the violin and guitar. Many men are accomplished "fiddlers," while most boys and girls can play accompaniments on the guitar. All musical ability is patiently self-taught and is motivated by the individual's personal desire to learn. A new tune is generally picked up by listening to a Tahltan Indian visitor play it. The Tahltan, in turn, learn new melodies by listening to the recorded words and music. Such double, and sometimes triple, transmission by ear results in a melody often being considerably altered from its original form. The most popular tunes include: "I Know What It Means to be Lonely," "Take Me Back to Tulsa," "My Dixie Darling," "Wabash Cannonball," "Red River Valley," and "You Are My Sunshine." These are not only played at dances but are often sung or whistled around town and camp. Local Tahltan